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ALFRED'S

Witherby
K

APOLOGY.



Deum appello, et provoco ad Populum:

Livy. viii. 33.



THIRD EDITION.

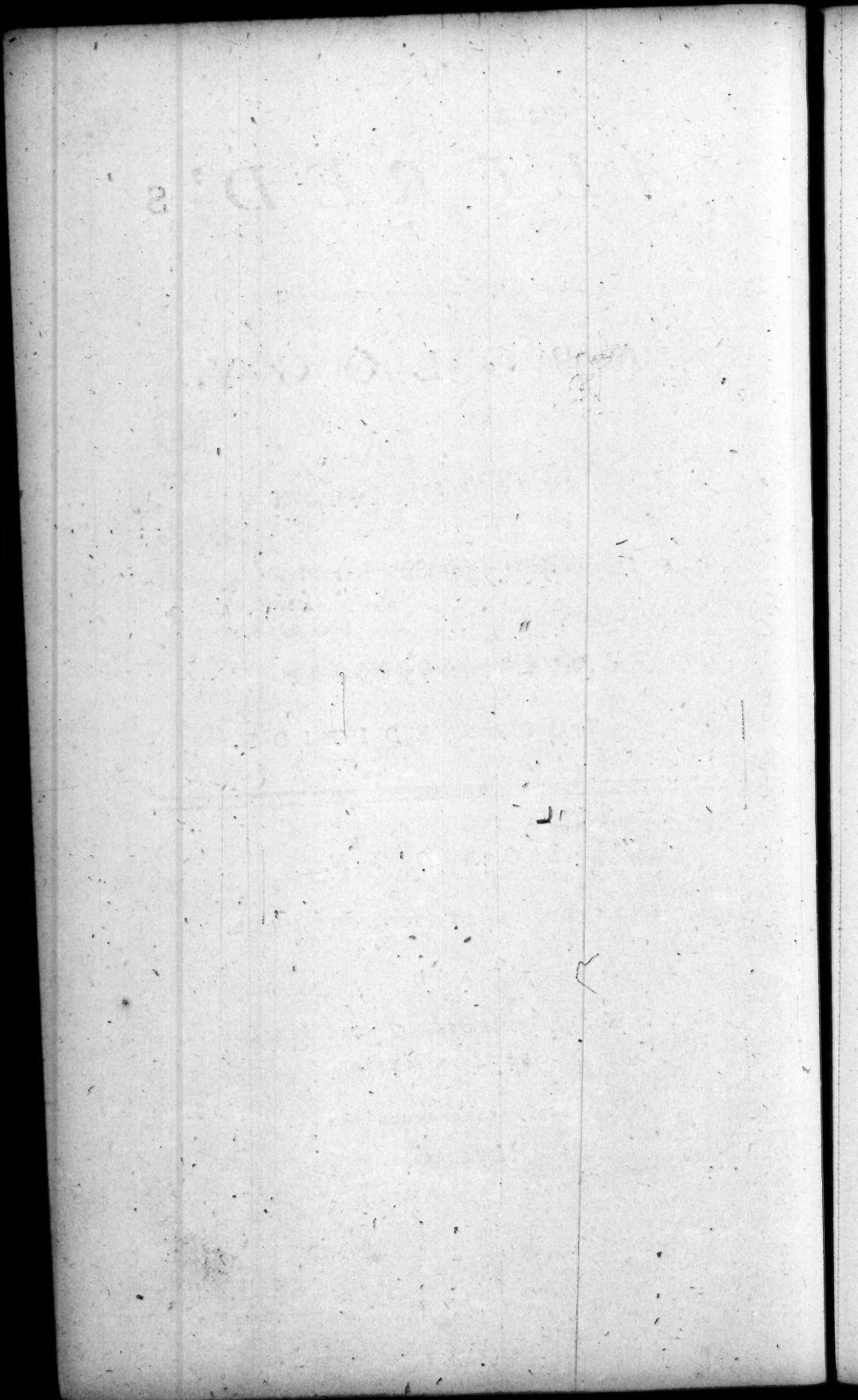
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MDCCLXXXIX.





ADVERTISEMENT.



THE term APOLOGY is used in it's
classical Import—DEFENCE and
APPEAL. And as it is a maxim in Law
to appeal to a superior Judge—*qui appellat,
majorem Judicem appellare debet**—I appeal
from interested Men, to GOD and my
COUNTRY.

ALFRED.

SLOAN-SQUARE,
CHELSEA,
JUNE 6, 1789.

* Cicero.

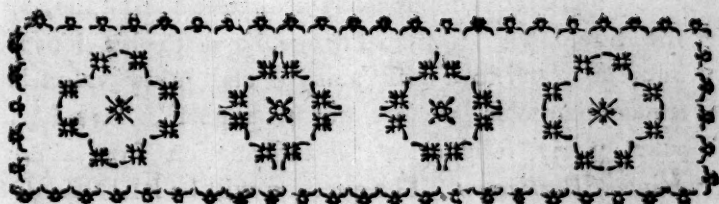
THE



The SECOND PART of this APOLOGY,

COMPRIZING a Letter to His Royal Highness the PRINCE of WALES—The Archbishops of CANTERBURY and YORK—with other interesting Matters, will be published by the Author on Saturday the 25th Instant, at No. 9, QUEEN-STREET, near DUKE-STREET, GROSVENOR-SQUARE.—Where may be had, The HISTORY of the ROYAL MALADY, new Edition, Octavo, Price, 2s 6d—ALFRED to the BISHOP of LONDON, 2s.—And a few remaining Copies of NEMESIS, Price 1s. 6d.

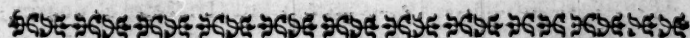
A N



I M P O R T A N C E

O F T H E

E N Q U I R Y.



OUR political, civil, and religious Liberties are deeply interested in the Marriage of an Heir Apparent.

*John Horne Tooke, Esq.** a gentleman who professes the sincerest respect for the "late Mrs. Fitzherbert," thought it conducive to the personal interests of that Lady, to communicate to the public her union with the Prince of Wales.

* In 1787.

B

"On

“ On a point of so much importance to the nation, to
 “ the Sovereign on the Throne, and to his Royal
 “ Successor, and to a most amiable and justly valuable
 “ female character, we are not to expect”, says Mr.
 Tooke, “ any solid or useful information from *either*
 “ *House of Parliament*. The question will be BLINKED
 “ on both sides: a sincere performance of their duty,
 “ either to His Majesty on the one hand, or to his
 “ Royal Highness on the other, is not reasonably to be
 “ expected from either Party: those who are IN,
 “ conforming just so far as may be necessary to keep
 “ them IN, will yet be individually very cautious not
 “ to exclude themselves hereafter: and those who are
 “ OUT, though careful not to forget their future ex-
 “ pectations, will yet by no means be contented to wait
 “ for that distant and uncertain period; and by a
 “ faithful adherence to his Royal Highness shut the door
 “ against themselves to nearer (and therefore dearer)
 “ contingencies and advantages. In short, both the
 “ INS and the OUTS are most accurate and ready
 “ calculators of the respective and comparative value of
 “ a present and a reversionary benefit; and will regulate
 “ their conduct accordingly.”

OPPOSITION elude the force of this charge by appeal-
 ing to the testimony of Mr. Wilkes, “no Courtier
 “ seems to enjoy the luxury of lying, equal to the Parson
 “ of New Brentford.”* By what argument the Mi-
 nistry avoid the infamy of the imputation I do not

* Letter to the Rev. Mr. Home, 1771, from Mr. Wilkes.

know: If Mr. Pitt be really disposed to sacrifice the King, the Prince, and the People for the emoluments and patronage of office, he is worthy universal abhorrence.

Of one truth we are assured—The Minister never communicated his intention of “BLINKING” the business to Mr. TOOKE. I have indeed solid grounds for believing, that an enquiry into the truth of this important marriage would have been instituted as soon as consistent with dignity and decorum. An explanation from the *Prince Regent* was deemed indispensable, by the first characters in Parliament. Concerning the Mistress or Consort of a *Subject*, they do not so anxiously interest themselves.

It is foreign to my design to vindicate the character and conduct of Mr. Tooke. It rests with the public to determine how far his prediction has been verified by fact. I believe him perfectly sincere in his professions of regard to “Her Royal Highness.” And certainly every Patriot coincides in opinion of the infinite importance of the marriage to the King, the Prince, and the Nation.

Thus far my justification is complete. By soliciting a public investigation, I manifested a regard to the honor of Her Highness, and a laudable solicitude for the interests of my country.

Permit me to add—As my conduct did not originate in personal resentment, I can truly affirm, it was not the result of idle curiosity. Mr. Tooke conceived it to be a question of sufficient moment to be agitated in a season of profound tranquility. But the Throne of the Sovereign was invaded, the dignity of Parliament insulted, and the sacred privileges of the People were on verge of destruction, before a syllable on the subject was published by Alfred.

“Against an unjust, a usurping, or undermining Prince, every plausible pretence of the subject to cast him off is justifiable.”* His Royal Highness is not a Prince of this description. I enforced the plea to debar an infamous COALITION from the controul of public affairs; and in this point of view my conduct has been honoured with the approbation of conscience, and the applause of Patriots.

Of the probable influence of this union on the political, civil, and religious interests of the Realm, every man will judge for himself. My sentiments are already before the public.† From the nature of it's constituent principles, POPERY is immutable. The moderation assumed by the higher ranks of life is the effect of *Infidelity*. The Priesthood, and the vast multitude of “*true believers*” retain their antient friendship for *Heretics*. And to do them justice, the emissaries of Rome are more

* Mr. Tooke, Page 40.

† Alfred to the Bishop of London.

active and successful than at any period since the reformation. Animated by the hope of having Queen of their own communion, they compass sea and land to increase their Profelytes. Schools are opened in every part of the kingdom, and the children are educated in the utmost aversion to the Protestant Church. I affirm on my honor, that they speak of the Reformation in terms bordering on treason. Curiosity once led me into a Catholic chapel. The Priest was catechising the children. Why, said he, is the Holy Mass never celebrated in the Church of England?—why is the sacrament of Extreme Unction disregarded? Because Henry the VIII. applied the costly vessels and ornaments of the Holy Church to private use. Why are not prayers offered up for the Dead in the Church of England?—why were the Monasteries destroyed? Because the revenues appointed for performing the services for the Dead, and for supporting the retirements of men devoted to God, were too great a temptation to be resisted by a wicked, avaricious King. In few words, every argument was used to inflame the youthful Mind with abhorrence of the Protestant Faith. It was not so much as hinted that prayers for the Dead have no countenance in Scripture—and that the unction of the body is a wretched substitute for the consolations which anoint, and heal a wounded spirit.

From that moment, I fully credited the history of Catholic Cruelties. It is, indeed, impossible for a sincere Papist to avoid deeming it meritorious, in the highest degree, to extirpate the Heresies of the Protestant Church.

This conclusion may be deemed unpardonably severe; but I maintain my position, *the essential form of POPERY is repugnant to Christian charity, and hostile to the liberties of man*:* it may be proved, from their own creeds and councils, that they are bound to *curse* all Protestants, and to believe them consigned by God and St. Peter to **ETERNAL DAMNATION**. If a Catholic be influenced by a blind zeal, he will obey the commands of the Priest, and do his utmost to destroy Heretics, from a principle of *Duty*. If to zeal, be added *a concern for the future happiness of man*, he will be assiduous in making Profelytes, *to secure the salvation of their souls*. Hence it is obvious—the zeal of an illiterate Papist, and the benevolence of a Fitzherbert terminate in **SLAVERY**, the most abject and dreadful of all slavery, that of **MIND**. As to Priests, their supreme design is **DOMINION**.

Before I dismiss the subject, I have to request of this Reverend Order, that they will condescend to lessen the force of my remarks, by a manly appeal to Reason, to Scripture, to the History of Europe, to the Tenets of the Holy Catholic Church. When the Party impeach the purity of my views, or attack the integrity of my character in anonymous pamphlets and paragraphs, they excite no other sentiments than *pity* and *contempt*.

¶ Unaided by the Spirit of the Almighty, it is impossible to predict, with precision, at what period the

* There are undoubtedly many amiable individuals of this Communion—when religion is out of the question.

Kingdom may be involved in civil discord from the union stated by Mr. Tooke. Perhaps in a *few years*, unless there be sufficient virtue in Parliament, to investigate the fact. Assuredly there will be abundant cause in *future times* to curse the abject compliances, the affected delicacy of modern Patriots, if the important event descend to Posterity in it's present undefined and mysterious form.

The marriage of a Prince of Wales with a Subject, * is *now* a serious evil. "It has a tendency to produce a disputed title to the Crown, and may, at no very remote period, create great mischief and confusion." This is the language of *Devonshire, Portland, and Fitzwilliam*†—the political friends of His Highness the Prince.

But the marriage of a Prince of Wales with a *Papist-Subject*, supposing such a union were to take place, would be a complication of evils.

The issue of such marriages, I know, cannot inherit the Throne. A certain Act of POWER prevents it; but this Act is "*null and void*" § with respect to the essential form and validity of the contract. In the opinion of the noble Lords already named, || the Legislature is not competent to dictate on the occasion, because "the liberty of marriage is a natural right inherent in mankind."

* Without permission of the King, or Parliament.

† Protest of the Lords, 1772.

§ Protest of the Lords. || And many other Peers.

It is difficult to anticipate every enterprize of mad ambition, and the subterfuges of studious villainy. Nor is it possible to ascertain the violators of laws under contemplation. A person may sustain a distinguished character in life for a series of years, yet an unexpected combination of causes, a sudden coincidence of events may fan the latent sparks of depravity into a flame, dissolve the tenderest ties of blood and friendship, and urge him to the commission of crimes which, perhaps, he once abhorred. Hence wise Legislators contemplate mankind as naturally prone to offend; and they endeavour to make provision for every possible contingency, by a—WHOSOEVER—without limitation, or respect of persons.

I am not of opinion with the Aged, that men are more depraved than formerly. Nor do I believe they are more Virtuous. The human heart is stationary: the same compound of vanity and sin, as in the days of Jeremiah. The modes of sinning are regulated by interest and fashion, but the evil of sin is universal. Richard the Third was not a monster peculiar to the fifteenth century. Any Prince influenced by ambition, may be prompted to similar measures of violence and injustice. And if there be a prospect of success, he will not be destitute of a BUCKINGHAM in council, nor a NORFOLK in the field.

It is remarkable that Dr. Shaw and the Duke of Buckingham contended, that the issue of Edward and Elizabeth were illegitimate, because the KING HAD
PREVI:

PREVIOUSLY GIVEN A PROMISE OF MARRIAGE TO LADY LUCY.

The event demonstrates the success of the Argument. Richard was crowned,

Now let it be supposed that a Prince of Wales marries a subject, without consent of the King, or Parliament, And that afterwards he marries a Princess, or other person, with his Father's approbation, his first wife being alive. And suppose he ascends the Throne, and has a son by the second marriage, is it likely that the Infant Prince on the demise of the King, should be declared a Bastard, on account of the former marriage?

It is a question of unutterable importance, let us canvass it with attention. It is *possible*, because it demands no aid but from human passions. It is *probable*, because, a similar occurrence is on record. And the circumstances of the case now stated, are more favorable than in the affair of Richard the Third. If men were satisfied that a PROMISE of marriage rendered all subsequent engagements void, how irresistible is the plea of CEREMONY and CONSUMMATION? Especially when a brother, or the issue of a brother may appeal to the Journals of the Lords, in vindication of the first marriage; and prove from the Protests of some of the first men in the country, that the Bill by which it was set aside was passed by the "most corrupt and oppressive Parliament that ever assembled, and that it is null and
" void

void in it's own nature, for as much as it presumptuously aims at that to which no Legislature on earth is "competent." The arguments on the other side would also be so convincing, that, in all probability, a fierce and bloody war would decide the question.

With respect to the characters of men, I imagine the Duke of Norfolk would be offended, were I to suppose his Grace more wise and virtuous than his ancestor, who defended the cause of the Usurper in the senate and in the field,

As to Richard, he was the friend of the Poor, brave, temperate, and even pious. * I do not know that the virtues even of the Duke of York entitle him to a more comprehensive eulogy,

The sum of the whole is—if Parliament have any regard for the liberties of their country, any solicitude for the happiness of posterity, they will insist on knowing what relation Mrs. Fitzherbert bears to His Royal Highness the Prince of Wales. Mystery and concealment are favourable only to Popery and Discord.

¶ In a newspaper now before me, † the Catholics have announced to the public their intention of applying to Parliament for relief, in the double Taxes to which their lands are liable. To countenance the application,

* In appearance at least.

† Gazetteer, May, 1789.

they inform us that they have consulted the "most eminent popish Seminaries on the Continent, whether the Pope has power to absolve the Catholics of this country from their oaths as members of society, and that the answers are in the *negative*."

Gracious Heaven! Is it possible for any order of men, in the enjoyment of common sense, to send to Douay, Padua, and Villadolid to know whether an OLD WOMAN can absolve them from the sacred obligations of an oath?

Catholics may be assured that their cause will not derive the reputation and support from this manœuvre, which they fondly imagine. On the presumption that the Public are lulled into security by the fascinating charms of words, *enlightened age*, for example, and *moderation and liberality of sentiment*, the Priesthood imagining they may proceed to realize their views, and display, without reserve, the long concealed intentions of the heart.

This application to the Elders of Padua, Douay, and Villadolid originated in sincerity, or it did not. Let us, however, assume in argument the charitable part of the alternative—it originated in sincerity. And hence it is obvious, in the first place, that the Catholic LAITY are *now*, even *now*, the creatures of the Church of Rome. They make a question of the sanctity of an oath of allegiance,

allegiance, and send to a foreign jurisdiction for a solution.

Secondly the PRIESTHOOD, on the assumption of sincerity, evince the grossest ignorance of the canons and constitutions of their own Church. The spiritual prerogatives of the Pope cannot be affected by the decisions of Douay, or Padua. It is a fundamental point, a doctrine interwoven with the very Being of Popery, that His Holiness can absolve from all offences. But an oath of allegiance to a Heretic Prince does not even amount to an offence. On some occasions, it is MERITORIOUS to disregard it. The observance is, at all times, a *question of convenience*, to be decided by the interests of the church.

The Pope can know nothing, officially, of the judicial decrees of Villadolid, Padua, and Douay. But were His Holiness to confirm the decision, I should treat the whole affair with derision. His successor may find it convenient to resume the prerogative; for God's Vicegerents frequently *differ* in opinion, though they profess to be influenced by the INFALLIBLE Spirit of the Almighty. Instances are on record, of even CONTRADICTIONARY propositions, delivered from St. Peter's chair, with the utmost solemnity. But of two contradictory propositions, one, from absolute necessity, must be *false*. And what is more remarkable, no fewer than three Popes have worn the triple crown at the same moment, claiming the Lord Lieutenancy of this lower world, under the authority of God, and the personal indication

indication of his Holy Spirit ! how are we to express our sentiments on this occasion ? Ought we to say that the Popes are upright in principle, but that the Deity sends them "*strong delusions* ?" Or may we borrow the language of the Chancellor and affirm, that they are all "d——d RASCALS."

I counsel our Catholic fellow subjects to quit those paltry subterfuges, and to come forward on the rights of nature. If they pay additional taxes on account of their mode of worshipping the Deity, they certainly are an OPPRESSED people, and every benevolent man must anxiously desire their relief.

It is said—to enrich the Catholics, is to arm them against ourselves. The injustice of this argument destroys it's force. To suffer oppression is better than to oppress. It is one of the detestable tenets of Popery—*the end sanctifies the means.* *

Christians

* A petition lately presented to Parliament, was dictated by this spirit of accommodation. It does not contain one sentence of truth. No Priest believes it to be true. They are educated in mental reservation—towards Heretics. The distinction between English Catholics and Foreign Catholics is absurd ; and the attempt to elucidate the distinction, by a comparison with English Protestants and Foreign Protestants is still more ridiculous. There is no analogy between them. The Church of Rome is truly Catholic. It is a universal whole. Whoever acknowledges the spiritual supremacy of the Pope, must credit the doctrines which His Holiness promulgates. His residence in England or France has no relation to his faith. On the contrary, an amazing diversity of opinions prevails among Protestants, and Protestant-Dissenters. In this little Island only, we have the Church of England, the

Kirk

Christians are forbidden to do evil, that Good may come. It is more noble to live in bondage, than to enjoy the liberty of a tyrant. To preserve my freedom, I would not reduce others to a state of slavery. If our brethren the Catholics be disposed to listen to what the great Reformers of the Church termed the "SCARLET WHORE," in preference to the voice of reason, and the dictates of revelation—if they choose to bow down and worship the relics of Saints, and the idols of their own hands—let them. The bonds of Christian charity are not violated by the indulgence. And if their Priests think proper to enter into public controversy, from the press, and in a manly style defend the tenets of their Church, their is no offence. Truth is powerful, and will prevail. But when they practice insidious arts to proselyte the Poor, and to seduce the rising generation from the faith of their ancestors—DEATH is too mild a punishment.

Kirk of Scotland, Presbyterians, Independents, Seceders, Baptists, Quakers, Arminians, Socinians, Arians, and Calvinists; among whom there is one, and only one remarkable coincidence of sentiment—a great and just abhorrence of Popery. And why? Because, instead of brotherly love, and a Christian tenderness for the prejudices of men, the Papist is for burning the bodies of Heretics under pretence of saving their Souls. And this they term—saving them by fire. If they deny it with an oath, I will not believe them. In fact, there is no Magistrate in a kingdom under the Pope's interdiction, who can administer an oath to the conscience of a Papist.

OF THE
PUBLIC OPINION
OF
ALFRED.

BY the wise and very gracious appointment of the Deity, we are competent to determine on the rectitude of our views, and the sincerity of our reasoning. The importance of the subject, and the dignity of the execution must be decided by less partial judges. A subject may not be worthy public attention, though it deeply affect the Author with imaginary magnitude and consequence. And the offspring of the brain, like that of the body, certainly appears more beautiful when viewed through the medium of parental love, than when examined by the frigid rules of disinterested criticism.

Conceiving the interests of literature would be promoted by PUBLIC CRITICISM, some gentlemen of learning and information engaged to review the works of
Genius.

Genius, and to announce them to the Public, with such remarks as are calculated to convey just ideas of the plan and merits of each performance.

It is inconsistent with the principles which animate my heart to suppress truth from personal resentment. The injustice of which I complain results from the *Abuse* of public criticism, not from it's establishment. A REVIEW of interesting publications, conducted with candor, learning and impartiality, must have a happy influence on the taste of the multitude, and afford amusement, convenience, and information to the Learned themselves.

But in truth, few men are qualified for the duties of the institution. It is the province of pure INTELLIGENCE and determined INTEGRITY. WISDOM must ascend the seat of judgment, and TRUTH pronounce the verdict. PASSION and PREJUDICE must be denied admittance. The partialities of friendship are to be sacrificed on the altar of justice; and a victorious enemy crowned with lawrels.

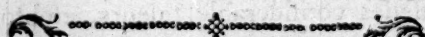
Our Reviews merit universal applause for profound and elaborate criticism. I have read them from the first volume to the last; I hope with improvement; certainly with pleasure. It is justice, however, to acknowledge that in *divinity* and *politics* their sentiments are frequently partial, and, sometimes, absurd. Hence daily complaints are made of their "ignorance, partiality and corruption." Even *Johnson* spoke of them with great acrimony.

acrimony. "An account" said the Doctor, "of the labours and productions of the Learned was for a long time among the deficiencies of English literature, but as the caprice of man is always starting from too little, to too much, we have now, among other *disturbers of human quiet*, a numerous body of Reviewers,"

I lament that any opinion is given on books of the above description, unless the gentlemen, who undertake it resolutely dismiss party and preconceptions from the mind. Let the Public be informed that the Author is a friend to the Ministry, or a Partizan of the Opposition; a Calvinist, or a Socinian, &c. &c. If an unfavorable judgment be passed on the *style*, let it be supported by a fair and fortuitous extract. But when a Calvinist, to the title of a Socinian essay subjoins—*blasphemy*; or a Socinian, *enthusiasm* and *idolitary* to the sentiments of a Calvinist, the Reviewer is disgraced, not the Author.



MONTHLY REVIEW.



MY animadversions on the public reception of ALFRED commence with the Monthly Review. The reputation which this periodical work has sustained for more than half a century, will not suffer from the accidental misconduct of the Individual of whom I complain.

That no one may suppose I embrace the present opportunity to revenge a former insult, I affirm, on my honor, that I have been hitherto treated with great candor and indulgence. In confirmation of the fact, I request leave to refer to the Monthly Review for December, 1783. My name is in the title page. "We have not lately perused a better written performance. The language is spirited and elegant : the sentiments are candid, liberal, and modestly advanced ; and the whole bespeaks the Writer a *gentleman* and a *scholar*."

My *anonymous* productions in the service of my country have been favoured with similar indulgence. Whence it is obvious that I am not infligated by inveterate resentments.

On the present occasion, the gentleman, who reviewed Alfred, was pleased to publish the following extraordinary opinion.

“ALFRED. We are sorry to see a Writer, who certainly possesses considerable talents, employ them to such a wretched purpose, as the ABUSE of a Monarch whom every good man loves, and in whose happy recovery from his late alarming indisposition, millions of grateful hearts now rejoice.”

My UNDERSTANDING I submit to the opinion of the world. The Deity and conscience must determine the integrity of my HEART.

Alfred has been read, approved, and recommended by some of the first characters in the kingdom; men of piety and patriotism. † I have no objection to present it to Almighty God at the day of judgment, and to commit the dearest hopes of an immortal Being on the verdict of my judge. But you, Sir, have been pleased to declare that I composed the book “*to abuse the Sovereign.*” But whence will you select evidence in support of the charge? From the Narrative of the measures to suppress the History of the Royal Malady? From the eulogium on His Majesty’s friends, or from

† It is difficult to ascertain the number of copies sold, on account of pirated editions. It was in request for three months without the intermission of a single day, and it still continues on sale.

the censure of his enemies? From the letter to His Royal Highness the Prince of Wales, or from that to his amiable and illustrious Consort?

For your own sake, I hope you are not displeased that I have insisted on the superiority of the *Redeemer*. This would render the contention on my part honorable, beyond example. If my loyalty be impeached because I vindicate the dignity of the SON of GOD, I glory in the charge.

But I am speaking in terms of unmerited tenderness. You have published a malignant LIE. Your heart informs you it is a LIE. Whoever you are—whatever you are, I pronounce you a SCOUNDREL. It rests with yourself whether I am to post you for a COWARD. You have my address.

¶ *A letter to Alfred by a Clergyman.* In every point of view, the nonsense of this poor Enthusiast is unworthy notice. But as you have been pleased to marshal him among the adversaries of Alfred, I consent to dishonor myself by repelling the feeble attack of this infant in controversy. I will treat him with all the gentleness and lenity in my power.

The pamphlet consists of twelve pages—in honor to the twelve apostles. A connected analysis of its contents is impracticable. The pinions of reason are too weak to follow the Author in his favorite Excursions; for he soars beyond the confines of sober thought. Even
in

in his lucid intervals, he treads on the precipice of absurdity; and, I presume, the difficulty of finding an intelligible period was the reason that you declined to justify your recommendation of the Author by an extract from his book.

The attack begins with this sagacious remark—
“There is no danger to be feared from the intrigues of faction.” The poor man little considered that he was then libelling the King, the Parliament, the Deity, and the people of England. The King certainly apprehended the destruction of the Royal Prerogatives, when he lately intercepted the East-India Bill in it's progress to the Throne. Parliament certainly apprehended danger from the Intrigues of Faction, or the restrictions on the Prince Regent were unconstitutional and absurd. The Deity undoubtedly foresaw the approaching evil. The man who cannot trace the guardian hand of providence in the question of right—in the examination of the physicians—in the whole train of political events, from the moment that *God indignant smote the Sovereign with madness, and hurled him from his Throne** is blind indeed. And if ever the people of England trembled at the “prospect before them” it was in the late awful situation of public affairs.

The patriotism of this poor Enthusiast is comprehended in few words—to submit with reverence to the powers that be, and not to speak evil of dignities.† I have to add, and I

* See Mr. Burke's Speech.

† He means, BISHOPS.

do it with pleasure, that, in his opinion, Alfred is not qualified for a Patriot.

The precepts of Holy Scripture are to be admitted with caution, as rules in civil society. "*If a man take thy coat*" said Christ, "*give him thy cloke also.*" Now suppose a footpad were to stop our pious Divine, and take his coat, would he give him his Surtout if he sent to his house for it? No. I believe he would rather the man should be *hanged*, notwithstanding the express command of the "*Christian's Pattern.*" †

If just and equitable LAWS be the POWERS to which we are commanded to be submissive, I add with perfect sincerity, that the interest and happiness of citizens depend on implicit obedience. But if submission to MAN be enjoined, have the goodness to inform me, when we are to *bind our Kings in chains, and our Nobles in fetters of iron*; for that also is scripture.

No man has greater respect for DIGNITIES than Alfred. No man feels greater contempt when Block-heads fill them. What Henry the first said of Kings, may in a qualified sense be applied to Bishops and all subordinate dignitaries—*an illiterate King is an ASS crowned.* The Mitre is not the habitation of the Spirit of God, whose only temple is the upright H E A R T. When the pious friend of Miss Ray placed a monkey at the head of the table to "*say grace,*" no man was bound to reverence

† The Clergyman's favorite phrase.

the animal, though invested with a gown and band. He was still a monkey. And if those who were present behaved with decorum, it must be imputed to their views on the Peer, not to their respect for the Priest. The appendages of rank do not constitute the *man*. It is not in the power of kings to give integrity to a knave, or dignity to a fool.

My Lords the Bishops graciously condescended to alter the prayer for the restoration of his Majesty's health, and to omit, in conformity to better sentiments, the doctrine of ATONEMENT for the sins of the people. In like manner, this humble worshipper of mitred inspiration drops the idea in it's original form, but exhibits it anew in tenfold deformity. Our gracious Sovereign is, by law, the Head of the Church militant, the grand conservator of the Holy Ghost, it was therefore natural enough for the Bishops to conclude that His Majesty might REDEEM the people as well as SANCTIFY them. The thought was certainly ingenious, and consistent with the inspiration of the Bench. But as COMMON SENSE revolted at the idea, their Lordships, with a condescension that did them infinite honor, stooped to the prejudices of the vulgar, and in a subsequent prayer considered the Monarch as a mere man. Here the affair would have been consigned, as it ought, to charitable oblivion, had not this zealous champion fairly transferred to Almighty God, the sentiments which Alfred restricted to my Lords of Canterbury and York. It is a position of sterling truth, hat

zeal without discretion always wounds the cause which it aims to protect.

He has no conception that an Archbishop can ERR, and he asks me, with the utmost solemnity, whether I am not in dread of damnation for speaking evil of dignities. I cannot descend to personal altercation; I will only remind this advocate for the infallibility of Bishops, that they also are destined to suffer the vengeance of eternal fire, "who have men's persons in admiration because of *Advantage*."* Enthusiasm and hypocrisy, I admit, are of incompatible existence. But Enthusiasm and an anxious desire to enjoy the blessings, which a Bishop can bestow, are consistent and common. Let him look, therefore, to himself.

There is not any thing like reasoning in this part of his pamphlet, though it is undoubtedly superior to the rest of the composition. He observes—"It is evident from scripture, 1 Chron. xxi. 17. *that a people may be punished through the sins of a King.*" Beyond controversy. *Ubi delirant reges*, as I have quoted in another place, *plectuntur achivi*.† *Wo be unto the land, when the King wanteth wisdom.* § There is infinite propriety in such chastisement. If a people suffer a Fool to reign over them, it may well provoke the vengeance of God, who formed his rational creatures for social felicity, and not to be the sport of an idiot, or the property of a tyrant.

* Jude.

† Horace.

§ Ecclesiastes.

He then proceeds to ask—*may not, in like manner, a King be punished for the sins of his People, though not by way of atonement?* He only asks the question, he does not subjoin a word in proof. Now if I answer a fool according to his folly—that is without reason and argument—I shall be like unto him.* If I answer not a fool according to his folly—that is, as his folly merits—he will be wise in his own conceit.† Not that I have any hopes of his conversion from error; for the same Solomon informs me—*though thou shouldest bray a fool in a mortar, his foolishness will not depart from him.* As to the question on which the conclusion is founded, it is just as wise, and as much to the purpose, as if I were to ask this sagacious reasoner, whether he cannot beget his father, because his father has begotten him. And as to the novel assumption of punishment without expiation, it charges the Deity with injustice and folly.

Injustice, in visiting the sins of the people on a Monarch of great benevolence, who has done all that mortality can accomplish to promote virtue and to discourage vice, and who exhibits, in his own life, a splendid example of piety, temperance and domestic virtue. That God should visit such a Monarch for the sins of his people, and smite him with madness for crimes, of which he is as innocent as the angels which surround the Throne of the Almighty, is consistent enough with POPERY and the sentiments of Mr. Burke, but totally repugnant to every idea of justice, mercy, and common sense.

* Proverbs of Solomon xxvi. 4, 5.

† xxvii. 22.

And yet this offence against justice and reason is a nonentity compared with the doctrine of this poor Enthusiast, who absolutely makes the Deity a FOOL, exerting his vindictive attributes *without an object, without an end*. ATONEMENT, or REPENTANCE is the end of all punishment, human and divine. The people of this island were punished, it seems, by PROXY, in the person of an innocent, unoffending Sovereign. But when we enquire to what *end* the vicarious sufferings of the Monarch were appointed, the latent solecism of the doctrine becomes obvious as the light of day. It was not to take SATISFACTION for our offences, for that involves the ideas of EXPIATION and ATONEMENT. Nor was it to promote NATIONAL REFORMATION, unless it be lawful to suppose the Omnipotent DEFEATED, DISAPPOINTED, DISGRACED. Not a man in the kingdom, I am bold to affirm, mortified a lust, or once suspended the gratification of sensual appetite to avert the vengeance of Heaven. Nor am I afraid of it's being denied when I add, the sentiments and moral conduct of the nation are precisely what they were, prior to the Sovereign's indisposition. Therefore, as the object of the divine visitation was neither to punish sin, nor to produce reformation, the language of the public Form of Prayer is totally indefensible, under every possible acceptance of the words, It is abject—contemptible adulation!!

The fact is—the bodily habit of the Sovereign was extremely vitiated. The peccant humors caused a fever

fever—the fever, a delirium. Could the King have been translated to Heaven in that state of body, or had he governed a nation of just men, made perfect, the same symptoms had appeared, the same effect had followed.

As a nation, we have a thousand inducements to be thankful; for while the Sovereign was detained by the laws of material nature from the concerns of the state, it pleased Almighty God to favor this “sinful” people with peculiar attention. A noble Lord frequently expressed his fears, that certain powers would take advantage of our situation, and commence hostilities. Ministers were menaced with the consequences of provoking His Highness to urge his claims to the Throne. PRINCE PITT was proclaimed in every part of the kingdom. The press groaned with libels; and all the arts of sedition were practised to “*Kick up a Dust.*” But in vain. There were no wars abroad; no insurrections at home. The Journals of Parliament were graced with the most important, most glorious resolutions in favor of freedom. And, finally, an amiable Monarch was restored to reason and his Throne.

But this gentleman’s knowledge is not limited to divinity; he sports a criticism on a quotation from Virgil.

—————quæque ipse miserrima vidi,
Et quorum pars magna fui.

The

The above words are part of the speech of Æneas to Dido. They relate to what he *saw* and *suffered* at the siege of Troy. The History of the Royal Malady is written in the character of a PAGE; it is a detail of what *he saw*, and what *he suffered*.* And I appeal to every person in Europe, who can read latin, if it be possible to select a passage, from any Author extant, more *apposite* and *expressive*. But the source of this poor gentleman's error is obvious; he conceives *quæque* and *miserrima* are of the feminine gender, and consequently that some *woman* is speaking. What he does with *ipse* I know not; nor is it worth enquiry. I am surprised his conscience permits him to *speak* of such profane and carnal books; it is evident he does not *read* them.

Lastly—and I rejoice we are near the conclusion—this profound logician reminds me, that “the Christian's Pattern” refused to use his influence with an elder brother to give a younger, part of his inheritance, therefore—let Heaven and earth bear witness to the wisdom of the inference—it is *presumption to enquire whether Mrs. Fitzherbert be a Popish, and married to the Prince of Wales!!!*

Were this poor gentleman susceptible of three ideas, it would be a civility to inform him, that every legitimate conclusion must be in strict affinity to it's premises. To infer that a man is one thing, because he is not something else—that it is unlawful to do this, because it is

* Royal Bed-Chamber, Page 51.

unlawful to do that—is not Sophistry, but Insanity. For example, my sagacious opponent is either Balaam's Ass, or a blockhead. But he is not Balaam's Ass, for he does not speak by inspiration, therefore, he is a Blockhead.

I am not authorized, I admit, to make a distribution of another's property, but I have a right—and no power under Heaven shall infringe it—of asserting the privileges granted by Parliament. If His Royal Highness be married to a Papist, he is cut off from the succession, and every man in the realm is absolved from his allegiance. The inference, that I have no authority to concern myself in this affair, because the Prince of Wales and Maria Fitzherbert are not mentioned in scripture, reminds me of the speech of an honest Tanner at a county meeting of the Freeholders of Berkshire, soon after the decapitation of the unhappy Charles. The Earl of Pembroke was one of the Candidates; but this well meaning Advocate of the new constitution was by no means inclined to support his Lordship in the contest. After a variety of arguments, far more to the purpose than any which occur in the Remarks on Alfred, he concludes with an irresistible reason for refusing the noble Lord his suffrage—*We don't read any where in the SCRIPTURES, that a LORD was ever chosen Knight of the Shire for Berkshire.*

CRITICAL REVIEW.

AFTER accusing you of partiality and abuse in the discharge of your office, it is proper to instruct you in your duty, by stating the exemplary conduct of your fellow labourers in the vineyard of literature.

ALFRED, CRITICAL REVIEW.

"This Writer appears to be a zealous and undaunted Champion in the province of Politics, which, indeed, he traverses with a look and air peculiarly characteristic of conviction in sentiment, as well as ungovernable licence in the mode of declaring it. He is an avowed admirer of the administration of Mr. Pitt, and a no less avowed contemner of those who are styled the Opposition. But what chiefly claims our notice is the freedom with which he addresses His Royal Highness the Prince of Wales, and a Lady to whom, upon the authority of Mr. Horne Tooke, he gives the title of Her Royal Highness the Princess of Wales. It is difficult to say, whether these parts of the Pamphlets are more distinguished

distinguished by an appearance of indignation, or a severity of sarcasm, but though he seems to speak the language of sincerity, we cannot but disapprove, in the strongest terms, of his unjustifiable vehemence."

This gentleman speaks the language of impartiality and truth. He acknowledges the sincerity of the Author, he condemns his vehemence. I only desire leave to remind him, that Alfred wrote under the influence of *conviction* in every page of his book—perhaps under the impression of his *feelings* in the parts to which this gentleman alludes. When sentiments flow from a *warm heart*, the diction is unavoidably influenced by the ardor and animation of it's source.

But take particular notice, I entreat you—there is not the least hint or allusion to the crime of which I am charged. Though Alfred "employed his talents in the abuse of his Sovereign," and composed the Pamphlet solely with that view, yet this gentleman saw nothing of this nature which called for animadversion and reproof.

¶ *Important Facts, submitted to Dr. Withers. C. R.*

"How far this Narrative may be *important* to Mr. Ridgway, we know not; but to the *Public* it cannot be considered as in any very great degree interesting. It comprises the conversation on the subject of the Pamphlet, which Mr. Ridgway is charged with having suppressed."

A man,

A man, in the situation of Alfred, is indulged by the laws of politeness, justice, and humanity, to speak of himself in terms that on common occasions would be extremely improper. Under this privilege, I protest I feel the utmost satisfaction on recollecting the manner in which the above affair was commenced and brought to a conclusion. Though my memory is far from being what I desire, I have the pleasure to find it's faithfulness, in the present affair corroborated by the testimony of my adversaries. And as to the Pamphlets—it was the opinion of my friends at the time, and the opinion of every honest man since, that I was justly entitled to my property, or an adequate consideration. Yet my regard for my honor induced me to quit my property, and to break off the negotiation, at the very time Mr. Ridgway informed me, that he expected to *bear every moment from the parties, who had taken the business in hand.*

But what was your opinion, Sir, on the Pamphlet before us? Such as must disgrace you for ever, in the judgment of men of sense and virtue—the *reputation of Alfred will suffer from this Narrative.* If your zeal prompt you to publish FALSHOOD to serve your Party, your discretion ought to remind you, that accusation, without proof of guilt, is honorable to the person accused, and lasting infamy to the accuser. You adduce no more evidence in support of this impeachment of my *Honor*, than you did to countenance the charge of treason
and

and insult to the Sovereign. It is the indispensable duty of Alfred to bring you to repentance, for these your offences against truth and the freedom of the press.

ALFRED UNMASKED, CRITICAL REVIEW.

“THIS is intended as an answer to the political parts of Alfred: but either the Author is not an antagonist of equal abilities, or the cause which he espouses is not equal to that of Alfred.”

This is as good a specimen as can be exhibited of concise and impartial criticism. A Partizan of faction enters the lists of political controversy, and proclaims aloud his determination to pluck the mask from the visage of Alfred. Is this vaunting champion of the party victorious? No, answers the impartial Spectator of the contest, he is not.

In your Criticism of Alfred Unmasked—if it be not an abuse of terms to style that a criticism in which there is no display either of taste or judgment—you had not the impartiality of mind, the generosity of spirit to declare, that Alfred had espoused the better cause. On

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the

the contrary, Alfred is not even named. Why did you not support a consistency of conduct, and pronounce him defeated? Was the measure of your injustice full? Was conscience assuming it's office?



ANALYTICAL REVIEW.

HISTORY OF THE ROYAL MALADY, &c.



FROM a remark made by this gentleman in the course of his criticism, it is evident he has a very exalted opinion of Mr. Fox, but, far from submitting to the slavery of prejudice, he speaks with impartiality and candor.

The interests of philosophy and polite literature are unconnected with politics and Mrs. Fitzherbert, yet, says this gentleman, as the pamphlet has engaged much of the public attention, and may continue to be the subject of conversation, we will oblige our readers by reviewing it.

The Analysis consists of three pages. * And I remark, with particular satisfaction, that the Critic does

* My Analytical Review is mislaid, and I quote from memory.

not

Not discover, even in the History of the *Royal Malady*, any trace of that DISLOYALTY which you have the impudence and injustice to charge on *Alfred*.

That a certain illustrious personage was not eligible to the important office of Regent, through defect of constitutional responsibility, and for other important reasons stated in the pamphlet, was a ground of argument, new, arduous, and unoccupied; and most unquestionably the readers of the Monthly Review had reason to expect you would inform them of the success with which the Author had maintained his position. But you are satisfied with giving the title of the book and your own very candid dogma—*impudent and audacious*. On the contrary, Sir, this gentleman assures the public that the strictures on the Regency are as *well written as any thing which has appeared on the Ministerial side of the question*. It would expose me to the suspicion of hypocrisy, were I to deny that this opinion, from a man of sense and apparent attachment to the Party, gives me pleasure.

Of the scenes in the History of the Royal Malady, the Reviewer gives the preference to *Lord Cynic, and the Conversation Piece between the Prince and Mrs. Fitzherbert*. "In our opinion they are the best."

With respect to *sinful licentiousness*, imputed by your friend the Clergyman to the Author, this gentleman coincides in sentiment with Alfred, that the higher ranks of life are thoughtless of *posterity*, by whom characters will be estimated without interest, and without reserve.

That too many consider themselves as superior to vulgar virtues and popular decorum. "*Happily, however, for society, happily for themselves, the PRESS is FREE, and here GENIUS ought to shoot it's sharpest arrows*"* and Satire exhaust it's stores of ridicule.

¶ Let it, however, be remembered, that the Public at large are ultimately to decide on the merits of an Author; and to that tribunal I appeal.

Of your injustice, and the sentiments which I have expressed on the occasion, there will be only one opinion among the Brave. Yet others, for whom I have great and sincere respect, may be startled at my resolution, and, perhaps, condemn it. But when they have calmly considered the reasoning on which it is founded, they will honor it, I trust, with approbation. As to those solemn hypocrites, who loudly censure the public indiscretions of their fellow men, though guilty themselves of every secret sin, every covert enormity under Heaven, I *emphatically* despise them.

It is a position too just to be controverted, that the material structure of man is inferior in dignity and use to his intelligent nature. But in all human systems of protection and redress, the attention of legislators has been engrossed by the BODY of man, while his NOBLER Nature is exposed to insinuation and insult, to a thousand nameless evils for which our ancestors provided

* Analytical Review.

no remedy, but permitted the injured party to appeal to Heaven and the sword.

In a state of *Nature*, the individual is the avenger of personal injuries. In a state of *Society*, the Magistrate. But if the injury demand immediate redress, the Citizen may resume his privilege. Thus, by the divine law, if a man break into your house in the night, you may lay him dead at your feet, and be innocent. In no legal conflict for the preservation of property, or person, is the unpremeditated death of the aggressor laid to your charge by God, or man. You may surround a few paltry leeks or cabbages in your garden with spring guns. If the want of food, or of principle, instigate a man to take them, his destruction is inevitable and sudden—no judge, no jury, no “space for repentance.” If a man be detected in a LIE, with a view to defraud a banker of a few pounds, he must DIE; it is deemed essential to the interests of commerce to punish forgery with death. But he,

“Who steals my purse, steals trash; ’tis something—nothing—
 “’Twas mine—’tis his—it has been slave to thousands;
 “But he who filches from me my good name,
 “Robs me of that, which makes not him the richer,
 “But makes me poor indeed.”

SHAKESPEARE.

I know the answer—*You may have redress in a court of law.* I grant you may, for *any thing*—except your
 D 3 honor.

honor. A jury may give you *damages*, but, perhaps, you have received a wound that *money* cannot heal.

A Court of HONOR ought to be established. The most interesting appeals might be decided in a few minutes; for it is the very essence of a contention between men of honor, that the party challenged admits the justice of the complaint, as far as relates to the VERBAL statement of the fact. The moment a gentleman says—*The expression, Sir, was never used by me—I had no concern in the transaction of which you complain,*—the contest is at an end. Such a declaration, whether founded on truth, or cowardice, is amply sufficient for all the honorable purposes of a challenge.* The parties thus joining issue on the fact, the Court might instantly determine, from what side the apology is to be expected. Let the different professions have their proper Courts—*Military, Ecclesiastical, &c.* if any one refuse to obey the Court, let him be accounted *infamous*.

Our Courts of Law, undoubtedly afford, all possible protection and redress to an injured man—as far as respects *punishment of the offender*. In this view, no laws on earth are better calculated for all the purposes of civil and commercial regulation. But, unfortunately, the disgrace annexed to certain situations rarely suffer a man of sensibility to acquiesce in the decisions of a court of law. Suppose an Officer publicly insulted by a blow—by verbal abuse—or even a menacing countenance—can

* If a person refuse to name his Author, or to repeat the expression which he says he heard, it is evident he is a LIAR. Be encouraged Colonel Lenox; the Public are for you; you are an injured man.

he appeal to a Court of Law? He may, and have ample redress in the punishment of the offender. But what Court of Law can afford him REPARATION of HONOR? According to the ideas of that Society in which he is to sustain a professional character, he is *disgraced for ever*—unless he call his adversary into the field. But if a Court of Officers were to take cognizance of the affair, the honor of the injured party would be untarnished. And if offenders were prosecuted at common Law for every gross outrage, by the command and at the expense of the Court of Honor, there would certainly be an end to duels, and, in a great measure, to the incivilities which occasion them.

As to the sin or moral turpitude of duelling, it depends greatly on the temper of mind in which you meet your antagonist. The Deity judges the HEART. If malice and revenge inflame your breast, it is not necessary to stop a current of blood to constitute GUILT. —you are a MURDERER in the sight of God. *

On the contrary, in a war commenced by Princes, even on grounds frivolous or unjust, no one imagines the soldier guilty of *murder*. Why? He draws his sword to manifest his ALLEGIANCE. He fights without personal hatred, without personal animosity.

You, Sir, have charged me with TREASON; you have informed my fellow citizens, you have taken an effectual method to inform posterity, that *Alfred* was written with a view to ABUSE MY SOVEREIGN.

• I John.

In

In the plain and honest language of an Englishman, I give you the LIE, and I add, without reserve, you are a RASCAL. It is not my intention to *challenge* you for your impudence—I abhor the idea—I am content with naming you as you merit. If you submit to this language, the contest is finished. If you call me into the field for this language, I shall disregard your summons. The *words* are justified by the *fact*. But if you call me into the field as a *Traitor to my Sovereign*—if you dare appeal to Heaven for the justice of your assertion—I will follow you with the utmost alacrity, and meet my fate with that serenity and fortitude, which I hope to experience on a bed of death.

Meanwhile, Sir, I present to your choice a very reasonable alternative—*prove your words*—or—*ask my pardon*.

What the malignant, or the cowardly part of mankind may think of my conduct, is beneath my concern. I may be charged with temerity and presumption—with the same inattention to SAFETY and INTEREST as prompted me to incur the displeasure of the Prince of Wales, and his “Royal Consort.”* But neither the displeasure, nor the utmost vengeance of this illustrious Pair, have any terrors for Alfred, who disdains to enquire where the path of duty terminates—in *Chains*, in *Exile*, or in *Death*.

* I speak on the authority of “the late Mrs. Fitzherbert’s” zealous friend, John Horne Tooke, Esq.

Besides

Besides a vindication of the freedom of the press, which bleeds from your injustice, I am induced to chastise you from motives of regard to the CLERGY,

With the finest Feelings of enlarged and liberal minds, they are doomed to suffer much of that "*insolence, which patient merit of the unworthy takes.*" The holy office requires them to be passive under those insults, which others resent without blame. But as they are under obligation to suppress the emotions arising from personal insult and reproach, they ought, above all men living, to be treated with delicacy and attention. In fact, few, except cowards, insult either a woman, or a Clergyman.* You fancied you might be insolent with impunity, but you are deceived.

I conclude

* When Minister of Bentinck Chapel, I experienced the truth of this remark. A person complained to the Bishop of London that some of my doctrines were not scriptural. I stated to his Lordship my reasons for believing they were scriptural. At the same time, I humbly entreated his Lordship to refute my reasoning, if founded in error. I also took the liberty to remark, that it would be unreasonable to expect me to give up opinions which had the approbation of conscience, and which, in truth, were the result of much attention to the doctrines of Christianity. If his Lordship chose to demand my gown, I should consult the true dignity of man, I informed him, and lay it at his feet. His Lordship politely assented to my preaching according to the dictates of conscience. My prejudices growing greater instead of abating, I at length resolved to retire wholly from the ministry, and wait till increasing years either ripened my scruples into aversion, or entirely removed them.

A person on whom I waited to adjust a dispute between some friends, was so enraged at the testimony which I bore to the falshood of his report, that
when

I conclude with entreating you to believe, that I am not in the least chagrined at the insolence of your criticism. At five and twenty, it would have distressed me more than I have power to describe. But I have studied Epictetus, I have studied the Bible. My mind is no longer exposed to the shafts of calumny, to the envenomed arrows of detraction; from whatever quarter they come, by whatever hand they are pointed, they fall harmless at my feet. I refer the morality of my actions to the Deity and conscience, and totally disclaim every inferior judge. I aver, on my honor, that I seek not for happiness beyond the limits of my own breast. I have travelled nearly half the circuit of human life, and am

when I withdrew, he very courageously came BEHIND ME, in the DARK, and struck me with the utmost violence. A gentleman who officiates either in the establishment, or in the dissenting interest, is irreparably undone, when it can be said—HE FOUGHT LIKE A BLACKGUARD IN THE STREET. I therefore retired in silence, and patiently bore the utmost indignity that can be offered to a man—that is, a Blow.

After my final resolution to suspend the duties of my function, I felt myself at liberty to vindicate the rights of nature; and meeting this magnanimous Hero in open day, I requested he would do me the honor to strike the other cheek also. This he positively refused, and though I used a language, in the hearing of others, sufficient to harrow up the soul of the meanest coward on earth, and to fill him with momentary rage, yet he sunk under the torrent of invective, like a child. To strike so abject a wretch would be doing him too much honor. It verifies, however, my remark, that many, who heroically insult the MINISTER, would tremble at the MAN. But I seriously and earnestly beseech gentlemen, who have the distinguished honor of ministering to the superior interests of mankind, not to suffer any provocation, however great and unmerited, to seduce them from the observance of those maxims of humility and meekness, to which they are called.

convinced

convinced that no man can attain permanent felicity, who does not possess a strength and dignity of mind, superior to external Good and Evil—I use *good* and *evil*, in the popular and current acceptation of the terms; the former for *health, honors, riches, reputation*, in one word, PROSPERITY: The latter for *sickness, obscurity, poverty, contempt*, in one word, ADVERSITY.

Were an enemy to besiege a fortress with THOUGHTS only, the Commander of the besieged would smile at the impotence of the attack. But suppose from thoughts they proceed to WORDS, will the walls of a Citadel fall at the sound of a human voice?

Give me leave to ask, by what mode of influence can external THOUGHTS affect a mind, fortified with the approbation of God and conscience? But WORDS? Equally impotent, if you live in that freedom and independence to which you are entitled; for it is the privilege of philosophy, of christian philosophy in particular, to enjoy a mind, serene and invincible, under all the events of this vain and transitory state of existence. If you tremble at reproach, if the arrows of calumny penetrate your bosom, it arises from one of these causes—either conscience is doing it's office, by bearing it's sacred testimony to the veracity of your accuser, or your opinions detain you in bondage to the world, in mean and abject slavery to the WILL of MAN.

But my CHARACTER will suffer—be it your first care to sustain the character which God enjoins; peradventure
a good

a good report may attend you; and peradventure envy may assign motives to your conduct which your heart disdains. On the latter supposition, you may seek redress at law, if the circumstances of your case demand it and if the judgment of a Court will heal your wound. A genuine Philosopher is satisfied with the verdict of conscience. It is not his wish to avenge himself; yet he inflicts a punishment the severest that imagination can conceive—he *smiles at his defamer*.

But my FORTUNES will be obstructed, my INCOME diminished—true, but not without *divine permission*. The *Will* of man is free, the *Actions* of man under the controul of God; *not a sparrow falls* without the appointment of Heaven.

But IMPRISONMENT, or DEATH may result from the malice of my enemies—And what is imprisonment? What is death? Let me beseech you *not to fear those who, though they kill the body, are unable to reach the soul*,—and to transfer all your reverence and regard to him, *who is able to destroy both soul and body in hell*. Infidels may sneer at the advice and at the awful Personage with whom it originated, I have only to remark, that the FEARFUL and the UNBELIEVING march at the head of those, who are to die the SECOND DEATH.*

* Revelation xxi. 8.

To be *dead* to the world, and *alive* only to God gives true dignity of mind and genuine bravery of spirit. A *Coward* may fight a duel, because he is not sufficiently brave to endure *contempt*; he is destitute of the courage needful to appeal to God, and to defy the world.

STOICISM, said an excellent Writer,† is the "School of Patriots and Heroes." It does not consist, as some from ignorance affirm, in stupid apathy, in total insensibility. It has its essence in the sublimest dictate of reason—*Submission to the Will of God*. All the duties of civil and domestic life are to be discharged with zeal and diligence—the EVENT rests with the Almighty. What Heaven *ordains* is precisely what the Philosopher *chooses*; and thus he "*rejoices evermore, and in all things gives thanks.*"

Christianity also enjoins obedience, but from a purer motive—LOVE. Mr. Burke observes, in his *Essay* on the beautiful and sublime, that *the love of the Deity* is peculiar to the Christian system.

Happy is the man who attains the celestial eminence. He looks down on this world, the habitation of guilt and error, of sin and death, with complicated pity and contempt. He perceives little for a wise man to hope, nothing for a brave man to fear.

† Dr. Smith.

BRIEF DISSERTATION

ON

M A D N E S S.

*And I turned myself to behold Wisdom, and Mad-
ness, and Folly.* Solomon.

PROFESSING in this Apology to notice every person whom the sentiments of Alfred offended, it would be an unpardonable indecorum to disregard a Personage of such rank and importance in the State as the Duke of Camberland.

In detailing the virtues of the cabinet council of the Regent Elect, I declined Remark on the distinguishing excellencies of His Highness, because "it is an insult

to

to Almighty God to reproach a man for being an IDIOT."

It was not my intention to wound the *feelings* of the Duke of Cumberland. And perhaps, the attempt had been vain. Nature is too indulgent to her own. Coxcombs and fools are defended by a Panoply as invincible as the shield of wisdom. If attacked by ridicule, or provoked by satire, they have recourse to an infallible Panacea—a *good opinion of themselves*. Men die of broken hearts, when they have too much sense to be fools, too little wisdom to be philosophers. In what degree the phrase before us is reprehensible, must be decided by bringing it to the test of reason and revelation.

MADNESS may be defined a state of mind, in which the assumption is erroneous, but the inference just.

IDIOTISM, on the contrary, is a state of mind, in which the inference is erroneous, but the assumption true.

Thus, according to the immortal John Locke, a madman draws true conclusions from false premises. A fool, false conclusions from true premises. To illustrate this theory give me leave to add, there is now * in Bedlam a young man who conceives himself to be the legitimate PRINCE of WALES, and, in consequence of his rank, expects reverence and obedience from all

* Or was lately.

who approach him. The assumption is false, the inference just. He is also impressed with an idea, that he has large sums of money in the Bank of England, and in the hands of Parliament. Hence, if treated with becoming respect, he will draw on the Governors of the Bank, or the Lords of the Treasury, for half a million, at a stroke, and request the visitants to accept it as a mark of his esteem and friendship. The conclusion is rational. A man has a right to draw for his property.

But were a real Prince of Wales to infer, that Parliament is bound to make good the deficiencies of his privy and domestic purse merely because he is Prince of Wales, he would reason like a FOOL. The premises, indeed, are just, but the conclusion is absurd.

¶ Madness has Wit on it's right hand, and Folly on it's left. "*Great wits to madness nearly are allied.*"

To *define* WIT is easy. According to George Selwyn, it is an *unexpected combination of dissimilar images*. To *embody* WIT is difficult. Take, however, the Chancellor's state whig, and place it on the Duke of Cumberland. It is immaterial whether His Highness be in the Drawing-room, at the House of Lords, or in full Court at Westminster Hall. The images are incongruous—the combination unexpected. The ideas of wisdom, gravity, and ponderous elocution excited by the Chancellor's whig, are happily contrasted by the vacant countenance and smiling vivacity of the amiable Prince.

This

This species of wit may be termed *adscriptitious*. It is a burlesque attempt to dignify what nature has decreed to be mean, by the addition of incongruous excellence. There is also a species of wit which may be termed *additive*; for it conceals or lessens the dignity attached to rank and character. If the *addition* of the Chancellor's wig to the dress of His Royal Highness excite laughter, because * * * * (supply the cause, gentle Reader, yourself) the removal of that wig when the Chancellor is in state, would also make us laugh, but for reasons directly the reverse. A bald headed Chancellor would create as much mirth and astonishment in the House of Lords, as St. Paul and the Virgin Mary dancing a minuet at the Opera-house. It would violate the forms of decorum, and diminish in so great a degree our personal reverence, that the Chancellor would suffer imprisonment, perhaps death, sooner than submit to the ignominy?

But, my Lord—and I hope your Lordship will pardon the apostrophe—did you ever seriously consider how great and eternal a diminution of dignity you sustain from MORAL misconduct?

When those sallies of the imagination, which constitute wit, are displayed in dress, or in any of the habitudes of social life, it demonstrates the alliance between wit and madness. The *affetation* of Genius produces the same phenomena. *Wit* is often seduced by a fervent, licentious imagination into many extravagancies of conduct; a *Philosopher* from profound and intense investiga-

E

tion

tion is frequently negligent of dress, and eccentric in external deportment. Thus Peter Pindar—for he is a Wit, though a wicked one—has been known to put a clean shirt over a dirty one, and to ask a domestic, have I *dined*? And Sir Isaac Newton, lost in celestial visions, has been seen to stop, turn to a wall, and—*how shall I express the remainder?* I know how Dean Swift would express it—and all this time the good man was holding a Lady by the hand! Now when an ambitious Blockhead, or a Sciolist, notices the respect paid to Wits and Philosophers, notwithstanding all their sins of omission and commission, he also assumes the character of a Genius by copying their absurdities; but with as little success as the Ass, in the fable, that desired to pass for a Lion, because he was clothed in its skin. *Ex Pede Hercules.*

But, my Lord, this eccentricity of deportment renders a man *ridiculous* only; it is *moral deformity* which makes him INFAMOUS. Were you to throw your wig in the face of the Archbishop of Canterbury, in full Court at Westminster Hall, I believe the laugh would be general and at your Lordship's expense; yet no imputation would rest on your HEART. But FORNICATION, my Lord, Fornication in a Chancellor of England—in the keeper of the King's Conscience—in the supreme Patron of the Church, is ***** more than I can express.

I anticipate your Lordship's defence—"It is not an infraction of the laws of nature." Nor has nature any concern

concern in that immense load of factitious hair, which custom appoints you to wear on certain occasions. Socrates, or a Chinese Philosopher, might conclude you were in disgrace and wore it for a punishment, as idle children do a *Fool's cap*. Yet your Lordship would be extremely mortified were an accident to deprive you of your wig, in the presence of the Sovereign and his Court.

But why should you blush, my Lord, at an accident so trifling and unimportant as the derangement or loss of your wig, if you feel no shame under a MORAL deprivation? Under a nakedness and deformity of character that will attend your name for ever? This is not wisdom, my Lord, but *madness*.

Appetite and gratification, I admit, are the only laws of animal nature, and they are sufficient for the economy of the BRUTE creation. But man is of a more illustrious origin; his dignity consists in the supremacy of REASON. And reason instructs him, that love and prudence are to controul his choice, delicacy and temperance, his enjoyments.

Reason, also, informs us, that great reverence is due to the laws of God and the community, of which we are members.

I omit to notice the precepts of God, for I do not believe you regard them.

But I solicit your attention, my Lord, to the laws of England:—and hope you will have the condescension to inform me what is meant by the word **LOYALTY**, if it be not, *obedience to the laws*. Your Lordship, on a late melancholy occasion, expressed your attachment to the Sovereign in very laudable and animated terms, Your enemies attributed the language to your love of office; your friends to loyalty. I cannot decide on your motives; they are best known to God and yourself. But professions of attachment to the King only prove a man to be a *Royalist*. To vindicate your *Loyalty*, you must be obedient to the *laws*. *

Place your hand on your breast, my Lord, is that man obedient to the Laws of England, who profanely swears on the slightest provocation? If oaths be innocent and graceful expletives of discourse, let the law be repealed which subjects the swearer to fine or imprisonment. If there be any moral turpitude in the practice, it is the duty of every loyal Citizen to avoid it, for the sake of himself and those around his person. This is fair reasoning, my Lord, no sophistry can evade it.

Is the observance of the instituted rights of marriage a matter of choice in the members of the establishment? Are Dissenters † at liberty to disregard them? No. Then, my Lord—and it is certainly an argument *ad verecundiam*—can a Chancellor of England, who lives

* **LOY**, a Law; **LOY-ALTY**, observance of the Laws.

† Quakers excepted.

in celibacy and keeps a Mistress, be justified on any known principle of attachment to the Church, or regard to the moral interests of the State? If there be any indelicacy in this business, it is on the part of Lord Thurlow, not of Alfred. Every man who has just conceptions of the influence of EXAMPLE will applaud my Patriotism, if he condemn my temerity.*

A book was published in the present age, in defence of Polygamy. Its influence has not been so extensive as might have been expected from the ingenuity of the Reverend Author, on a subject so well adapted to the passions of mankind. The truth is, the fallacy of his reasoning is obvious. He deduces, for instance, the indulgence of a plurality of wives to the Laity, because it is denied to the Clergy, "*a Bishop must be the husband of ONE wife.*"† But if this reasoning be just, it must be applicable to the whole negative character of a Bishop, e. g. "*he must not be given to wine, nor covetous.*" But who does not see that this inference—the Laity may be drunkards, may be covetous—is at once abominable and absurd? It is the inference of a fool; the premises are good, the conclusion vicious. Further—if we infer

* I am fully apprized of the danger to which I am exposed, by animadverting with so much freedom on his Lordship's domestic situation. My Trial is shortly to commence before Lord Kenyon, with whom his Lordship is in habits of intimacy and friendship. But I do not know that I can pay a more sincere compliment to Lord Kenyon, than by trusting to his integrity. His Lordship is no respecter of persons in judgment. He is neither a Jeffries nor a Mansfield.

Paul to Timothy.

the innocence of Polygamy from the practice of Solomon, David, and the Patriarchs, we manifestly proceed on a false assumption. The Bible is a history; the characters and conduct of men are not recorded for imitation, but *instruction*. I request to be understood, that reason and the positive laws of God are to direct us, when to imitate, and when to avoid the conduct on record. The Author informs us, that David and Solomon had many *many wives*; let him be answered according to his folly—David also committed *murder*, and Solomon *worshipped idols*.

If a man have a *good* wife, I am confident he needs no more. If he have a *bad* wife, he has one too many; let him not court an increase of domestic evils.

But though *books*, injurious to the moral interests of the state, may be refuted, it is not so easy to destroy the pernicious influence of your Lordship's **EXAMPLE**. We have not been favored with your defence. You have hitherto pleaded in *Foro Conscientiæ*. Your plea, I grant, may be satisfactory to yourself and to the author of your being. But, permit me to observe, if obedience to the laws may be made a question of *conscience*, the multitude will make conscience subservient to *convenience*; convenience, in it's very nature, is **LICENTIOUS**; and thus vice and iniquity will "run down our streets like a torrent." But from what source? **THE CHANCELLOR of ENGLAND!!!**

Yes,

Yes, my Lord, were it in your power to destroy me, I would declare my belief, that your contempt of the ordinances of the Church, and your general inattention to moral appearances are productive of more serious evils to the state, than your political services—though great, splendid, and meritorious—are beneficial.

I am not in the habit of making assertions without proof. 'Till a young man is completely emancipated from the "*vulgar prejudices*" of parents and preceptors, he feels remote in the enjoyment of illicit pleasures. An intercourse with "*liberal and enlightened minds*" gradually lessens the powers of conscience, and renders him sufficiently confident to ask—is there any sin, any impropriety in keeping a *Mistress*? For a solution of the question, his gay companions refer him to the *superintendent of the Royal Conscience*—to the CASUIST of the state, not for his *opinion*, but for the sanction of his *practice*.

From fornication thus sanctioned, by authority, the transition is easy to *adultery* and fortuitous intercourse. If there be no moral turpitude in disregarding the laws of God and the establishment, in the first instance, there can be none in succeeding deviation. And thus, by a simple Sorites, aided by the importunity of appetite and the eloquence of example, promiscuous and indefinite lust becomes a series of innocent fruition. But, my Lord, when appetite ceases to be under controul from the laws of God and man, when reason is dethroned and the fierce, licentious passions of the heart pursue their
object

object without restraint, to an intercourse with such *men*, wisdom prefers the solitude of the desert, or the society of *brutes*.

I ask no pardon for the freedom of my strictures on your *public* deportment. Every good Citizen is interested in the prosperity of the state. He has life, liberty, and a relative dignity to defend as much as Lord Thurlow. If his possessions be small, he has the greater reason to protect them from fraud and violence.

Impressed with the idea, that your example is hostile to public virtue, and injurious to personal fame, I earnestly exhort your Lordship, to admit with candor what springs from patriotism and sincere respect. It is the infelicity of this country, that illustrious sinners are unpunished, while obscure offenders sustain the full vengeance of the laws. Two men are now in Newgate for selling obscene prints. The person who brought them to justice deserves a civic crown. Yet, my Lord, the lust, which an obscene print only *inflames*, fornication in a Chancellor of England SANCTIFIES. But, O virtue! O justice! what a difference in the fate of criminals! your Lordship riots with impunity in forbidden joys; and the man who dares to *name* your offence is exposed to ruin. Yes, my Lord, I am now at your mercy—you may drag me from the decent comforts of domestic life, may plunge me into the horrors of a prison, and, manifest your innocence by the *destruction of your accuser*. This is precisely the mode of proof adapted by the the “late Mrs. Fitzherbert;” but I have

have a more exalted opinion of your Lordship's magnanimity

I preface the subsequent Remark with an apology for my freedom, because it is more of *private* than of *public* concern. On a recent occasion, your Lordship displayed much sensibility and tenderness. I ask leave to point to other objects equally worthy your affectionate regard. Your *Daughters*, my Lord, are amiable and accomplished, but the greatest enjoyments which your fortune can procure them, amount only to suspension of wretchedness. The current of pleasure is interrupted, the cup of felicity imbibed by the poignant reflection—I am * * * * *not the Daughter of Lady Thurlow.*

Does your Lordship really possess genuine sensibility of heart? Raise your Daughters to the rank they merit. If your aversion to the established forms of England be insuperable, go, my Lord, to *Gretna-Green*, and by one magnanimous act of justice give them a dignified existence. If the High Priest of Hymen smile at your gravity, you may inform him that your's is not the flight of a lover, but the pilgrimage of a Penitent. Not MADNESS but WISDOM.

¶ We have seen what constitutes madness and folly; let us attend, a moment, to WISDOM. In the judgment of Solomon, "*it excelleth folly, as far as light excelleth darkness.*" It's principles are rational, and it's inferences infallible. They who are governed by it's laws,

laws, in reasoning, are *wise Logicians*; they who *act* according to it's laws, are *wise and worthy men*.

But wisdom is not in estimation with the world, "*A wise man's life is accounted MADNESS—by those who are FOOLS.*" * The data of wisdom are drawn from too sublime a source, for it's conclusions to meet the approbation of folly. Wisdom is profound in it's investigations; but folly never penetrates the surface. "*What is the colour of the Devil?*"—the question of a Catholic Priest in the fifteenth century—**BLACK**. And what is the colour of Africans? **BLACK**. Then it is lawful to reduce them to slavery!!

But Africans believe the Devil is **WHITE**—that the first parents of mankind were **BLACK**—that *our* complexion is degenerated. And a modern Anatomist of name† is of opinion that Adam and Eve were **NEGROES**. But surely we should exclaim against the folly and injustice of the Princes of Africa, were they to make us slaves *because we have anomalous complexions*. Liberty and Virtue are of no colour.

When Philosophers attempted to restore the ancient system of the earth's motion, they were vehemently opposed by bigotry and folly. Is it not written—"*the Lord hath laid the foundations of the earth, that it should not be removed for ever?*" Have we not the evidence

* Bible.

† Hunter.

of our senses, that the earth is at rest? And is it not written—"the Heavens extend to the ENDS of the world,* and that the sun goeth from one end to the other?" You are a Madman, you are a Fool, you shall be sent to prison for your blasphemy. The Bible, replied the Philosopher, is not designed to instruct us in Astronomy. But admitting the fact to be as you have stated, how does the sun return from the West to the East? Why, said the Priest, *he steals back in the night.*

By reducing the principles of moral conduct from a source *unseen*, a wise man often appears rash, if not ridiculous, to the multitude. *Go to Salamis and bring Leo*, said the Athenian Oligarchy to Socrates. Leo was an innocent man, and Socrates disdained to be an instrument of his destruction. He remained at Athens. But the four other Ambassadors were prudent men, they revered dignities, they were obedient to the powers that be. They went. But Socrates reasoned thus—my duty to God is superior to my duty as a Citizen—I know the Oligarchy can put me to death for disobedience, but I am not at liberty to preserve life by unworthy complizances. Yet this illustrious Heathen had only feint conceptions of the life and immortality revealed in the Gospel. With the animating prospects beyond the grave which Christianity affords, "*what manner of men ought WE to be?*"

• xix Psalm.

The

There is, indeed, something in the theory and practice of genuine philosophy — of the Wisdom that cometh down from the Father of Lights — so repugnant to vulgar ideas, that Christ said to his Disciples, "*Wo unto you, when all men speak well of you.*" It is evidence that a person is a Proteus in principles, and very accommodating in morals, if all men applaud him. Hear also the language of Epictetus* — You desire to obtain WISDOM and FREEDOM and HAPPINESS? Have you courage to encounter the contempt of the world? To be in no esteem with the Great? To be despised and defeated in Courts of Law? To be unnoticed and unknown, or noticed only as a Madman or a Fool? For such are the conditions on which Wisdom, Freedom and Happiness are dispensed to man,

And, in my humble opinion, very cheaply purchased; for the peace which the world can *neither give nor take away* is beyond all price. Virtuous Heathens enjoyed an enviable share, but the plenitude of felicity was reserved for Christians.

¶ Democritus *smiled* at the vain and licentious pursuits of mankind. The more serious and compassionate Heraclitus *wept*. These Philosophers were concerned because men deprived themselves of happiness in *this life*. The Scriptures inform us, that fools, *who make a mock of sin*, † are in danger of being deprived of happiness in the *life to come*.

* Lib. 3. C. 15.

† Psalms.

It is on this ground, I desire His Royal Highness the Duke of Cumberland will come forward and hear my justification.

"*Thou shalt not commit adultery.*" Do you deny the existence or authority of the Lawgiver? I answer, the FOOL saith in his heart, *there is no God.* * If you admit the existence and authority of the Lawgiver, but despise the consequences of the transgression, I must remind you, Sir, that FOOLS *make a mock of sin.* They reason from their own passions, to the divine perfections. They feel an unwillingness to be punished, and thence FOOLISHLY conclude that God is unwilling to punish them. Survey the globe we inhabit—what scenes of desolation and horror! Vice triumphant, and Virtue in chains. Thousands every moment perishing by the sword, or famine, or disease. Of those who survive, the vast majority are unhappy from want, or wretched from the tyranny of passion.

You repose your confidence in the benevolence of the Deity—he is too merciful to punish. But whence are all the sorrows and sufferings of life? Is the Deity *unable* to heal the sick, to administer comfort to the afflicted, and to make his rational creation happy? No. But by the same analogy of justice on which he afflicts in this life, he may punish in a future state of existence. And, therefore, when your Royal Highness, to gratify sensual appetite, violated the law of the Most High

• Psalm.

God,

God; you acted the part of a FOOL. And dearly you would have paid for your folly, even in this life, had the injured Husband possessed the high and haughty spirit of an antient Baron. By one substantial act of Justice, he would have spoiled your gallantry for ever.

But though all, who treat sin with levity and contempt are Fools, I must not dissemble with your Highness. I did not style you an *Idiot* because you had been an *Adulterer*. I had learnt from Solomon; that our rational powers are the gift of God. For what purpose the Almighty, in his dispensation of intellect, is so often pleased to manifest a disregard of Princes, I am unable to determine; I feel it, however, my duty to refrain from complaint.

While I was pondering in my mind, what benefit my country would receive from the WISDOM and VIRTUE of the new Cabinet, I perused certain Love Letters from a Royal Personage to Lady Grosvenor. Admirable compositions! I dreamt that I had you in my Arms, but when I wakt, I found, to my great surpris, that there was nobody with me, but myself, And then o how I kist the dear littel Hare, agen and agen I kist the dear littel loc of hare, o when shall I see you. This man, said I, has received a princely education—to reproach him with being an Idiot is an insult to Almighty God—I pass him with reverence.—His Epistles will justify my tenderness.

¶ Before

¶ Before I conclude this Dissertation on Madness and Folly, it is a duty incumbent to notice the great **UTILITY** of insinuating that your Rival is a *Fool*, a *Madman*, a *Villain*—if you cannot meet him with argument and fact. The practice, though despicable and even infamous, is attended with a certain degree of success; partly because the multitude of mankind are not accustomed to think for themselves, and partly because they hate the excellence which they cannot reach. At the entrance of Christ into Jerusalem, the Heavens resounded with **HOSANNA** to the Son of David.

“*Thou hast a DEVIL*,” said the Pharisees, “*or thou art MAD*.” I appeal to my works, said Christ. But the Pharisees were honorable men, and the wise multitude believed them, and the Heavens then resounded with **CRUCIFY! CRUCIFY!**

If you make your opponent *ridiculous*, your success will be complete. When a School Boy ties a stick to a dog's tail, every Cur in the Parish will join in the persecution.

Whisper to some leading characters in the circles of faction, and ask them in a serious—hesitating tone of voice, whether it is true that such a one is an *Enthusiast*. I have heard, you may say, from pretty good authority, that he is a little touched in his brain, but I did not know of his being such a *strange Fanatic*. This has an admirable effect; for if you address a **FOOL**—and the chance is greatly in your favor—he becomes prejudiced in a moment,

ment, beyond recovery. If you address a man of good understanding, he will suspend his judgment and hear your Opponent's arguments; but still the insinuation will have *some* effect. It will make him jealous, if not unjust in his decision. If you address a *wise* man, a master of the human heart, he will cordially despise you.

I am induced to make this observation, from some broad hints thrown out by a Member of Parliament, that the opposition to the Slave Trade is a "a most *whining, canting, hypocritical* attempt to destroy the trade and commerce of this country".* The stroke is aimed at Glanville Sharpe and Mr. Wilberforce. The conduct of these Gentlemen inevitably subject them to the derision of the world. They act on principles derived from Heaven—they pass the limits of time and sense, and penetrate eternity.

At the commencement of the American War, Glanville Sharpe resigned a place under Government, in obedience to the dictates of conscience. In the opinion of FOOLS, this was MADNESS.

Some years past, he wrote such a Letter to the head Master at Westminster, as proved his FANATICISM. The subject of complaint was *the indecency of suffering the Scholars to act in female dresses*. I remember the occasion—the Archbishop of York's Son was in the

* The Times, May 27.

character

Character of THAIS. * Markham's figure was graceful, his voice effeminate, and his whole appearance such as might induce the *Tylneys*, the *Beckfords*, or the *Onslow*s of the age to take him into *Keeping*.

The prevalence of a certain infernal passion is notorious. In the opinion of sensible men, that passion is inflamed by the assumed dress and softness of a female. On this ground, therefore, the complaint merited attention. But Mr. Sharpe, to the great discredit of his understanding, justified the remonstrance from an obsolete code of laws dictated by the Almighty—"a man shall not put on a woman's garment; for it is an abomination to the Lord thy God† Had the Archbishop of York and the Bishop of Rochester never seen this precept of the supreme Lawgiver? Or do *they*, also, believe it to be—a? a Joke?

But this is not the first time that Glanville Sharpe has incurred the displeasure of West-India Planters.

* Or of NAUSISTRATA. I am inclined to believe the latter, from a recollection of the effect of the following passage,

—Na. An quidquam hodie est factum indignius?
Qui mihi, ubi ad uxores ventum est, tum sunt senes!

for so very successful was the Pseudo Lady in the management of her fan and voice, that the Bishops and dignified Clergy could scarcely preserve the decorum of the Cloch. Such Biting of Lips, such Fidgeting and Coughing, I never before witnessed. The profane Lords indulged the laugh without reserve.

† Deutonomy.

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He

He taught them long ago that this Island is consecrated to Freedom, and that a Slave is enfranchised, the moment he steps on shore.

It is uncandid, in the extreme, to ascribe the conduct of worthy men to dishonorable views. In the pure estimation of the Deity, the motives constitute the moral essence of an action,* and I am confident the Gentlemen traduced in Parliament merit applause for humanity and rectitude of intention. The **UTILITY** of the project, and it's tendency to promote the happiness of mankind must be ascertained on other principles.

I see no legal ground to establish the **INJUSTICE** of the trade. In the opinion of Civilians, every State is competent to dispose of Prisoners of War and of Citizens, who violate the laws, as may be deemed conducive to the general good. And there is no more **INJUSTICE** in our purchasing the services of those who are thus taken or condemned, than in the American Colonists' purchasing Convicts from us. It remains to be proved, that the facility of disposing of the Conquered incites the Princes of Africa to wage war on their unoffending neighbours.

As to the **MURDERS** committed in the voyage to the West-Indies, I must have substantial evidence to

* Take care, however, of the Catholic Doctrine—the **END** sanctifies the **MEANS**.

convince me of the fact. It does violence to every law of probability to imagine, that men INTERESTED in the lives of the Negroes, wantonly destroy them. Observe the solicitude of an Owner of a drove of cattle, on their journey from Lincolnshire to Smithfield. Be assured he will conduct them to market in the best condition possible, if not from *humanity*, from INTEREST. But a Negro is of more value than an Ox; and therefore, I can never believe, that any are *wantonly destroyed*. And the same inducement which an English Farmer has to keep a Team of horses in health and vigor, will prompt a Planter to *nourish* his Negroes. In truth, the general condition of Slaves in the West-Indies is superior to Ballast Heavers at home, and Convicts abroad.

In one particular, I feel the deepest abhorrence—I mean, the practice of detaining the *post factum* children of the Negroes in slavery. By a law of particular nations, the wife and children of the offender follow him into exile. Perhaps the law is consonant with tenderness and policy. But no Legislature under Heaven is competent to establish Slavery from the BIRTH. The very phrase is solécistical, BORN a SLAVE!! It involves every idea of IMPIETY, INJUSTICE; and INHUMANITY. It ought to be detested and abolished by a brave and generous people. I do not know—even on a ground of *interest*—that Planters would be sufferers. If the propensities of nature now secure the *propagation* of the species, the very *tenderness of a Mother* may induce her

to destroy an infant destined to Slavery. The practice is, indeed, too frequent to admit contradiction.

But in our anxiety to make Negroes happy, let us be careful that we do not make others wretched. If justice and humanity demand the abolition of our Commerce to Africa, let it be remembered that justice and humanity demand a compensation for our fellow Citizens interested in that Commerce. I do not mean a scanty dividend of property, but a complete remuneration of capital, and all contingent expence. It may be said—the finances of the State will not permit the Minister to be so generous, unless he either abandon the idea of reducing the public debt, or impose fresh burdens on a burdened people. To this I answer—may I ever have the honor to boast, that I was born in a nation which prefers Justice to Oppression, and Glory to Gain.

We *are* a burdened people—We *feel* the melancholy truth. I never pay a shilling towards the interest of the HUNDRED and TEN MILLIONS, sunk by Lord North to separate us from America, but I execrate those perjured Patriots, who pledged themselves to Heaven and their country to bring him to the Block.

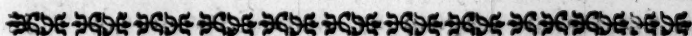
On the present occasion, I shall consider my Quota as an offering to FREEDOM and HUMANITY, as a contribution to the happiness of my fellow men of both complexions, and pay it with cheerfulness, to the last farthing I have in the world.

I sincerely

I sincerely lament the unhappy destiny of such Africans as are sold to men of savage hearts. I hope Parliament, by wholesome regulations, or total abolition, will terminate their sufferings. But let them not transfer the afflictions of the Negroes to a numerous train of Widows, Orphans, Merchants, Planters and Tradesmen, who are supported by the Commerce and cultivation of the Islands. This would not be humanity, but *cruelty*. The overflowings of Philanthropy ought not to destroy our reason. Each Party must assent to an INDEMNIFICATION of the sufferers, or their conduct will contradict their assertions. You *objected* to an abolition of the Slave Trade as a measure of injustice and oppression. Then, Sir, manifest your abhorrence of injustice and oppression by a cheerful contribution. And you, Sir, were an Advocate *for* the Abolition, as founded on justice, humanity, and freedom. Then manifest your regard for justice, humanity, and freedom. Remember, robbery is not *justice*—the interests of *humanity* are not promoted by taking the thorn from the side of an African to plant it in the breast of a Citizen—nor can there be Freedom in a Country where the property of an individual depends on the pleasure of Parliament. *Thou shalt do no murder*, is a law of the Most High God. I bow before it with reverence. *Thou shalt not steal*, is of the same authority. A channel of Commerce is opened by Parliament—immense capitals are sunk in the enterprize—*Humanity* steps in and pleads for it's abolition. With all my heart. But what says JUSTICE—that awful attribute of the

Deity? *Recompence your injured Citizens, or your conduct is ROBBERY in any Country; in a commercial Country, ROBBERY and MADNESS. **

* I have not delivered my sentiments on this occasion, because I am interested in the indemnification for which I plead. I must contribute towards it, but shall never receive a shilling from it.



TO
HER ROYAL HIGHNESS
THE
PRINCESS OF WALES.



YOU will do me the justice, Madam, to believe, that I have infinitely greater pleasure in vindicating your character, than I could enjoy in aspersing it.

A legal complaint being presented to the Court of King's-Bench, stating that I have DEFAMED you by annexing improper ideas to the term—FAMILIARITY, in a certain Pamphlet entitled—NEMESIS, I come forward with zeal and alacrity to assure your Royal Highness that the charge is GROUNDLESS.

I declare, on my honor, the criminality of the term* was never intended to be applied by me to the CONSORT of the Prince of Wales, but to his MISTRESS.

* If there be any criminality.

Your

Your Royal Highness appears to be perfectly satisfied with the reasons assigned by Alfred, for disregarding the calumny of the PARTY, and for crediting the declaration of your great and sincere friend Mr. *Tooke*, on whose INDISPUTABLE authority I affirmed, that the "late Mrs. Fitzherbert," is "PRINCESS of WALES," and that nothing is necessary but the recantation of Popery to establish her claims to the Throne.

Mr. *Tooke's* declaration is corroborated by the general opinion of mankind, and by the deportment of persons of illustrious rank. For instance,

Boodle's Gala. Renalagh. * "The Prince's Party consisted of the Duke of York, Duke of Clarence, Mrs. FITZHERBERT, Dukes of CUMBERLAND, Lady Duncannon, Lady Haggerstone, Duke and Dukes of DEVONSHIRE, Miss Pigot, and the Miss Cravens."

Would a Roman Matron condescend to sup with a Prostitute? No. Wedded innocence suffered contamination from her presence. The Temple of Virtue was ~~approach~~ by her offerings. She was forbidden even to approach the Altar of Juno. If she presumed to touch it, † she was obliged to appease the insulted Deity with sacrifice and tears. Such were the sublime ideas of Heathens.

* Times, May 28.

† *Pellex asiam Junonis nei tagito, si tagit Junonei crenebis dimiseis acnam feminam cadito.* 12. Tab.

Permit

polluted

Permit me to remind your Royal Highness of a modern instance of delicacy and dignity of sentiment. The Countess de Barre entered a box at the Opera, and seated herself by the Duchess of Gramont, first Lady of Honor to the deceased Queen. The Countess was requested to retire. On her declining to notice the request, the Duchess rose, politely curtsied to the audience and withdrew, amidst their loudest plaudits.*

To heal the bleeding heart of his MISTRESS, the King sent a *Lettre de cachet* to the Duchess, commanding her to retire to her country seat. But—such are thy triumphs O Virtue! Such the inheritance of wedded dignity—the Duchess was happy and adored in Exile, the Countess miserable, and detested at Court.

Do *you* judge, Madam, let the *world* judge, if it would not be an unpardonable libel, an unmanly insult on the Ladies above named, were I to aver in public that they are the associates of a PROSTITUTE. The Duchess of Cumberland may look forward to the acknowledgement of her Rank at Court; and the Duchess of Devonshire may desire to detain the Prince in the interests of the PARTY, but these objects are not of sufficient moment to induce them to submit to contamination from the company of Bet Cox, or—the MISTRESS of the Prince of Wales.

Besides, I have a higher opinion of the Prince of Wales, as a *Gentleman*, than to admit the Supposition of his introducing a Mistress to Ladies of virtue and

* In Part the Second of this Apology, is a noble instance of English resentment, in the presence of the Prince and "Mrs. Fitzherbert," at Brighton.

honor. It would be criminal in the extreme to bring disgrace on innocence, for the sake of gratifying the vanity of a Prostitute.

Being thus compelled by public opinion, private information, and the countenance which you receive from illustrious ranks, to pronounce you the WIFE of His Royal Highness, George, Prince of Wales, I publicly disavow all ideas of criminality in your intercourse with *Count de Bellois*. So far, indeed, from wishing to bring suspicion on your character, I gladly embrace the opportunity of complimenting your Highness for your attention to the conduct of the celebrated Lady Elizabeth Grey. On the application of that Lady to Edward IV. for her jointure, the King solicited the honor of passing the night in her company. *I am too base*, said the spirited Dame, *to be your Majesty's Wife—I am too good to be your Whore*. Edward, pleased with the Majesty of her mind, placed the Crown on her head, to the great discontent of his Brother, the Duke of Clarence, who would have been better pleased had the Lady condescended to be a Royal Concubine. The Queen Mother, also, reproached Edward for marrying a WIDOW. The answer is curious—"In that she is a *Widow*, and hath children already, by God's blessed Lady, I am a *Bachelor* and have some too, and so each of us hath a poof, that neither of us are like to be barren. And, therefore, Madam, I pray you be content, I trust in God she shall bring you forth a young Prince, that shall please you. And

as

as to Bigamy, * let the Bishop lay it in my way when I come to take orders, for I understand, it is forbidden to a *Priest*, but I never wist that it was forbidden to a *Prince*."

Such rare instances of magnanimity are worthy of being recorded. And I hope the brilliant success of our Royal Highness' perseverance, will have a happy influence on the female world. The virtues of your heart, Madam, have certainly been displayed at a very critical moment. His Majesty has several Sons in the bloom of life. Had Mrs. Fitzherbert, mature in reason and independent in fortune, submitted to a dishonourable overture, what ground of hope had remained, that giddy Girls and indigent Widows would have resisted the importunity of a Prince?

The Duchess of Cumberland—and it is a compliment to your discretion, Madam, that you share her friendship—the Duchess of Cumberland had already taught the sex the wisdom of suspending the indulgence of desire till the Priest secured the Lover in the fetters of the law. Had Lady Grosvenor thus played with her Gallant till a divorce had been obtained, Mrs. Horton's prudence had never been rewarded with a Royal Coronet. But her Ladyship confided in the *generosity* of her Lover. "*I hope I shall never have cause to repent of the step which I have taken*"† Poor Lady! It is difficult to determine which was the greatest Fool.

* Bigamy, here means—a second Marriage, after the death of the first Husband, or Wife.

† Lady Grosvenor to the Duke of Cumberland.

Your

Your Royal Highness having thus virtuously withstood the solicitations of a handsome young *Prince*, it would be absurd to a degree of insanity to believe you had criminal intimacy with the *Count de Belois*—the greatest *Blackguard* on earth—if Mr. Lowten your Solicitor be truly informed.

After this public and solemn avowal that it was never in my *intention* to DEFAME the *Consort* of the Prince of Wales, I declare, in the face of day, it is not in my power to DEFAME his MISTRESS.* Under the monstrous idea that MARIA FITZHERBERT is so abject a wretch as to minister to the sensual appetites of—any man, I *despise* her more than any language under Heaven can express, but I cannot *defame* her.

Knowing that the “late Mrs. Fitzherbert,” is MARRIED, I determined to publish an explanation of the ideas annexed to the term, *familiarity*. In the Indictment it is stated to signify *criminal conversation*—which I abhor, if applied to your Royal Highness. I used it in it’s natural signification—*easy intercourse—intimacy without restraint—innocent freedom without ceremony—civility without formality, &c. &c.* And I requested the Solicitor for Your Highness not to compel me to give Bail to bring up the Record, till my Apology made it’s appearance. I told him I would most cheerfully give bail to appear—plead—and abide judgment. I

* See Alfred to the Bishop of London.

wished

wished to avoid the costs of the Record. When thirty or forty pounds can be saved with honor, it is the *privilege* even of the Noble and Wealthy; but the *duty* of a Philosopher, * whose Viaticum does not admit such weighty Exactions.

But if it be MARIA FITZHERBERT whom I address, I provoke her vengeance—I disdain to receive a civility at her hands—My honor would suffer pollution from her favors—Give the signal, Madam, to your Myrmidons—Let the Orator of the PARTY declaim in praise of POPERY and PROSTITUTION. I defy him,

—————*Hic murus abeneus esto,
Nil conscire sibi, nulla pallescere Culpa. †*

Nell Gwynne! Bet Cox! Perdita! They are names of virtue and innocence, compared with MARIA FITZHERBERT.

Your discreet and temperate friends advised the Proceedings might be *quashed*, Mr. Erskine, I am informed, advised the contrary; believing the Indictment “*would hold water.*” The most ignorant Pettifogger in the kingdom is apprized that all Indictments for breach of the Peace “*hold water*”—at least so far as to involve the

* Philosopher properly means, one, who LOVES Knowledge. In this sense it is now used.

† Horace.

Defendant in heavy expences. But it ought also to have been considered, Madam, whether the Indictment would hold your HONOR as well as your WATER!

I suspect the question of RIGHT originated with Mr. Erskine. The present Indictment will certainly lead to questions of FACT as fatal to his political friendships as the question of Right. An Englishman is not to be loaded with enormous expences in the process to Judgment, to be exposed to fine and imprisonment, for no other SIN, no other OFFENCE against God or man, than publishing a Letter, stating that MARIA FITZHERBERT was in habits of intimacy with *Comte de Bellois*. * It shall not be done, I say, with impunity. Were the expence so great as to compel me to listen to the advice of the friends of Freedom, and to open subscriptions in every County in the kingdom, it shall be publicly ascertained in what relation you stand to the Prince of Wales. If his WIFE, I will honor you—if his WHORE, I will punish you.

To the indiscretion of Mr. Erskine—for I will not be so unpolite as to ascribe his conduct to avarice or interested views—you are indebted, Madam, for my pushing matters to this extremity. Your Agents may paragraph prostitute Prints, and publish pamphlets in abundance, in *praise* of Maria Fitzherbert, and in ABUSE of Alfred, but it will not do—Patriots survey with a

* Even when I considered the Lady as UNMARRIED, I made a query of the nature of the intimacy.

jealous Eye the *conduct* of their fellow Citizens. The sophistry of words will not conceal infamy, nor colour oppressive resentments. May those who secretly despise you, yet court your smiles from motives of interest and ambition, be more successful in appeasing your troubled breast. I do not wish to see you wretched, but for the sake of REPENTANCE—and that is unnecessary. After ABSOLUTION, you may “*eat, and wipe your mouth and say, I have done no wickedness.*” *

Had your learned friend counselled you to bring your Action in the *Common Pleas*, your CHARACTER, Madam, might have been justified, if the Pamphlet *Nemesis* had called it in question. But by a process in the Crown-Office, your *Character* will remain UNJUSTIFIED. Heavy costs on my part are unavoidable, though the words published be as true as the Gospel. Nay, the greater the truth, the greater the Libel, according to the infamous doctrine of a modern Jefferies.

It is precisely the Style of justification adopted by the famous Mrs. *Etherington*——I mean nothing personal, Madam, by the comparison. The Annals of Gallantry produce no instance of a Lady so fervent in her worship of the Cyprian Goddess. It was perilous, though in *public*, to be within the contagion of her eye and the vortex of her burning appetites. In *private*, you had]

* Proverbs xxx. 20.

nothing to secure you from violation, but virtue and superior strength. Not content with unusual frequency and fervor in domestic devotion, she sacrificed on every Altar, and with a Priesthood as various, as her offerings were numerous. Law, Physic, and Divinity; Arts, Commerce, and Arms, were under contributions to her zeal. Prior to *legal* conviction, a Clergyman in the neighbourhood had presumed to question her virtue; and the Lady vindicated her virtue, as do you do, Madam, by putting her Traducer to enormous costs. In LAW, he was condemned, and Mrs. Etherington acquitted. In the Court of CONSCIENCE and by the verdict of the PUBLIC, the converse of judgment was established—the Lady was deemed infamous, and the Clergyman was acquitted.* The honor of Alfred is equally secure. If you doubt my assertion, send a domestic through the Metropolis, let him interrogate every person he meets—*Is Mrs. Fitzherbert married to the Prince of Wales?* They say so. *Do they live in intimacy, as Man and Wife?* Of that there is no doubt. This will be the answer, perhaps without exception, from Pall-mall to Whitechapel. Your infamy, Madam, and my innocence are founded on reason and equity.

I. If the Plaintiff be married, why did she not bring the Action in her Husband's name?

* The abbreviated terms, FUR: UTER: will explain, to the profession, the real cause of this Lady's importunity.

II. If the Plaintiff be NOT married, her assurance is great and unpardonable to bring *any* action.

III. If the Plaintiff be married, the Action cannot be supported. The Defendant having solemnly declared, that the words in the Pamphlet have no reference to the CONSORT of the Prince of Wales.

VI. If the Plaintiff be not married, and yet have carnal intercourse with the Prince of Wales, as the Defendant will undertake to prove, her character is a *Non Entity*, as far as regards female VIRTUE, CHASTITY and HONOR. For it is a maxim, that the woman who violates the laws of chastity with one, may with another, and she is bound to suffer reasonable imputation, as a punishment for losing her innocence and honor.*

V. The Plaintiff cannot avail herself of a certain Act of Parliament to invalidate her marriage.† Because that Act of Parliament affects merely the SUCCESSION to the THRONE.

VI. But were it possible for the Plaintiff to avail herself of that Act of Parliament, in order to avoid the use of her Husband's name, it is to be remembered, that ANY § Act, which invalidates the *ceremony*, leaves the Plaintiff a WHORE in contemplation of law, and incompetent to suffer defamation.

* This will be the opinion of an HONEST Jury.

† Act of W. and M.

§ Of George III.

VII. The Ceremony, or nuptial Benediction, whether papistical, or established, or both, which the Plaintiff deemed sufficient in the sight of God and conscience to sanctify consummation, authorizes the Defendant to reiterate his protestations, that he neither conceived nor designed any criminal imputation on the honor of a woman of this description, by the term, *Familiarity*, or by any Queries or suggestions in the Pamphlet entitled *Nemesis* or a *Letter to Alfred*.

VIII. Unless, therefore, the Plaintiff publicly avow herself a WHORE, the Defendant affirms he has no allusion to her in the said Pamphlet. And even on the supposition, that the Plaintiff avow herself a Whore, the Defendant, unless he can serve his country by the declaration, will be silent as to the ideas affixed by him to the term, *Familiarity*—a word, in itself, perfectly innocent.

IX. After this public avowal, the defendant humbly hopes the Court will reimburse his costs by granting him a Copy of the Indictment, as all proceedings from the date of this Manifesto or public explanation must be founded in MALICE, OPPRESSION, and FOLLY.

SIGNED,

PHILIP WITHERS.

JUNE 6. 1789

P O S T S C R I P T.

AFTER all, Your Highness may know nothing of this Indictment. You are surrounded by those, who envy the felicity of your fate. They wish to make you ridiculous in the circles of fashion, and to expose you to the abhorrence of a generous public. Hence they have imposed, perhaps, on Mr. Lowton your Solicitor. It certainly would not be decent in your Royal Highness to indict Alfred for breaking the King's Peace, since God knows, your Highness has broken the King's Peace more than all the *private* subjects in the Realm.

The internal evidence of the Indictment is suspicious, on another account. We all know how much your Highness has at heart the interests of the "only Church wherein we can be saved," yet no notice is taken of the blasphemous aspersions on that Holy Church. We know, also, how much the honor of your Royal Highness is concerned in the Hints about Gray and Castlefrank, and certain NOTES of HAND said to have been in possession of that "blackguard" Bellais, of which the Indictment is also silent.

I am,

I am, however, bound in candor to acknowledge, there is evidence in support of the authenticity of the process sufficiently strong to destroy all presumption to the contrary. I mean, the TACIT ACKNOWLEDGEMENT OF YOUR MARRIAGE WITH THE PRINCE OF WALES. An enemy would have omitted all the nonsense about Plombiers, Lorrain, and Childbed Linen, as matters sufficiently known or not worth the enquiry, and have made public question of your union with the Prince—as stated in Nemesis.

And yet my opinion again vibrates, when I consider the words of the Indictment for a "*Libel against one Maria Fitzherbert, Widow, a good, peaceable and worthy subject,*" for this looks like the contrivance of an enemy to pass your Royal Highness on the world for a WHORE. In truth, Madam, the affair is too mysterious for my poor understanding. *Oedipo Conjectore opus est.* * I must apply to the Bishop of London. Meanwhile I remain, with the sincerest respect for Her Royal Highness the Princess of Wales, and the profoundest contempt for Maria Fitzherbert, the devoted servant of FREEDOM and TRUTH.

A L F R E D.

* Poen. i. iii. 34.